

In Being-There, Existence, L'Etre



By Slavoj Zizek

I. Incontinent Existents, even finally Life

First there is the infinite multiplicity of biology, then its organised dispositive, and within that a general situation of what Sirohi calls humanities, the above presentation of infinite presentation and scientific formalism. There is still existence, as Lacan argues on Sirohi. He means not that there is not existence in the whole picture, but that existence is the final name for the asymptote of science and formalism, lived existence. I would argue if one schematises the transcendental x and articulates it to fantasy, Sirohi is being called by Lacan, a fantasy par excellence. He means even lived existence is mathema, and is finally psychoanalysis that organises its mathema. There is no space for the real of lived experience, and its happiness and life. Life is also a psychoanalytic life and formalism, to break this to its extremes and end up in Derrida is what Sirohi wishes to accomplish at times, he means even Hegel did not understand life, that extreme break of consistent ones and its inconsistent multiplicity - a woman in his room and paintings, with surreal photographs and even a self-reference in a conversation and I am Time she is Being, we are Being and Time together and that speculative self-reference is finally a photograph of them in a discussion in spirals of her philosophy being lectured to the world. For Lacan this is simple existence, in fact determinate existence in its place he organises life as multiple organised and stratified in the Sirohian in fact matheme - sexual difference - Masculine and Feminine position and its unity or synthesis at each moment of life. Mariano Seguir Gonzales from Argentine psychoanalysis there rejects Lacan, how can life be reduced to mathema, when it is entirely the opposite - a poem. In this sense Sirohi wants to free himself of science and mathematics to the poem of existence - a bit of a man and woman, in fact a collective of women all in a walk to CP, his cathedral in Delhi and in the morning.

II. Lacan on Le Tienpe Ou Destruccion changing to finally L'Etre et L'Existence, the Voice in Lynch of a Difficult Lightness in Being-There

Lacan finally grants that Sirohi is busy re-working his thesis in a new syntagm - called meton. According to Milner the whole project of Sirohi refutes Lacan but is in love with him as well - that the step to theorising the talking cure was in fact a episteme break. He means all his work is dedicated to Lacan finally even over his own love for Althusser.

Imagine the shift from speculative self-reference to the voice in David Lynch - a set of voices in a film which is finally Eraserhead where the man is busy in difficult heavyness on the sound that guides him. He means nowadays Lacan is with Sirohi on the analyst problem - that psychoanalysis is burdened with a duty to heroism, and that is of course the music of Werkmeister Harmoniac with Jazz notation, the greater logic in Sirohi - a symphony or score played again and again in different renditions of what seemed like Hegel at his peak, but finally Heidegger at his 20 drafts of Being and Time and Sirohi's Encyclopaedia - that the three round up into Sirohian genius - he is finally the scientist, writer or poet or even philosopher, or a dumb guy or even a figure walking in teacherly lecturing and Quranic prophecy - all the while being himself in existence and daily life repeating genius after the image of his walking.

To Lacan he means after the crisis in psychoanalysis comes the greater logic of its efficacy - Encyclopaedia in Sirohi - the greater Being- there as full mathema and in the context of a poem - something like Lacan's meaning Iliya d'l Un. She knows a lover.

III. Lacanian Graphs and Formal Position of Masculine and Feminine - the Poem of a Critique of Pure Idealism

Imagine then this - man is a suicidal lover in delusion and woman is a hysteric in crisis and failure of the sexual relationship - this then articulates the pure idealism of Sirohi that his poem of life then meets this crisis masculine and feminine side of the sexual relationship which then is placed -

Masculine - Feminine

Poem	Hyle
Contingency	Morphe

It means that the formal poem then meets a contingent multiple which is the poem of contingency - jazz poems as Sirohi argued to Arya in their first literary walk - just its formalism, and its undecidable nature - the nature of a inconsistent writing in a literature case he himself was part of - Allen Ginsberg and Sirohi vs the American State on drug use and sex as part of love and writing, won by them recently and this then is totalised to the poem - a Latin Quarter with Lautremaunt which then articulates the M U F position or M disunion F position as finally articulated to pure incontinence in the life of his lovers - as if they were in l'alithea finally an aleatory set of contingent openings in Sirohi's own prophetic life called - In-tervencion. That he would just participate in the Idea of the poem as his biography.

This contextualises the poem and mathema Sirohi diagnoses into a pure Event - that the existence of a multiple is finally re-ordered into a one which is not-one of course but is some oneness called structure and Event both articulated to poetic metone - what Milner calls finally speculative self-reference as the Idea of Sirohian psychoanalysis - that we are just speculative actually on the question of psychoanalysis - that jazz dialectics is enough to guide the masses or all, and non-all.

IV. In Being-There - Finalitude and Existence - Finally Sirohi Claims Praxis and Praxis Life - the Subject will Practice the Line

I mean of course the subject is a formal theory of the subject - everyone from journalists to scientists and CIA and philosophers and pop culture psychoanalysis from Cultural Studies to in fact detours to Heidegger and his meaning in German language classes to in fact the law and legalists all with bureaucrats and economists mobilized with mass demonstration and politics - Iliya De L'Un finally is with Iran and Israel in full strength of a legal verdict and mass Intifada - Sirohi is a hero.

V. Existence and Proof of Infinite and Aleph for our Lives - Sirohi is busy Praxis-Slating everything.

Sirohi declares he will not die, and has praxis points, painting and AI and even simple Reimann computers to model this fact - what about our lives and psychoanalysis - that is clearly a line which adjusts according to his dictum - make the principal actor format apply - we combat our problems by principal actor thesis - just the acting out of pure dialectics for a principled amount of time and then of course cure is also hearing the ingenious joke of art and absolute abstract art in fact to further sharpen the question - is life finally a utopianism?

VI. Gaze, Voice - Sex - the failed absolute in feminism becoming Sublime

Finally Sirohi is courting women and falling love with some one thousand women, and is actively in love with some 50. I mean of course there is a lot of idealism in Sirohi - he just bejumps his way through life in a crisis. He is busy remembering them and actively doing certainty checks for his lovers all arranged opposite his house in a Pissarro architecture of Franciscan Christian monastic life. Sirohi is a gaze on women, and even a voice - from the phone voice to his objective spirit musical voice, Sirohi is busy being pursued by prostitutes all over the world and calls this feminism. The M U F grids his theological status - L'Di que Allah est en un poeme par ti.

VII. Figures of Hegel, Badiou and Louis Althusser with Lacan - for the Love of French and French Philosophy

Sirohi walks among these figures and is busy calling for figurative explorations of his work all to jazz symphony - draw a score and write my words down - even theology is finally a scriptural reading of jazz music and world criticism - we all belong to the time of Gods.

VIII. Derrida for Iran - Sirohi's love for Said

Finally begin with Shia-Sunni Islamic mess, convert it to feminism, and produce a plan of its city after Tehran and organise its hills as villages - this then is the Prophet - he has also articulated it to Tel Aviv, Israel - a pure Jewish town and city and countryside with Palestine living with him in Delhi.

Incontinence has some translation and difference - Sirohi and his gay friends talking about Said. He calls this inwardness his dream, that he will be a French professor among them - his recent jokes are about theology and news, he even thinks it is true that India went from being a sexual dispositif to a liberal Communism, and he has in fact produced images of a mass participation in a Platonic Republic -

God bless, and Subhannallah.